

Carangas-
Chapaya

/1229 cont./

there is generally a small enclosure or altar with a circle, where the Indians place coca leaves, incense, and various offerings. I noticed an artificial mound a certain distance from these sanctuaries, where the sacrificed animals are prepared for the feast which closes every Chapaya festival. A few clumps of earth piled a short distance from the platform serves as a corner, and during the entire duration of the ceremony the Indians burn there, a resinous plant which gives off a strong and rather agreeable odor.

In the mind of the Chapaya these cones of earth are "visions" representing divine personages, divinities. It was then that they were designated to me when I heard about them for the first time.

"These are," the interpreter translated, "visiones a manera de hombres / visions in the form of men." In fact, each of these cones has a name (Cuthirini, Korikashuri, Kempewari, Kam, Kilimont, Kuifir, Kuifawari, Imewar, Wama, etc.), and if the majority of these names are Chapaya or Aymara, the most revered cone of the aya tuanta is called Imewar, or Stephen (1). When I asked the

1. I am tempted to see in the Kilimont (a) mal'ku a demon whose Spanish name, Clemente, has been indicated.

recognized officiant of the aya tuanta about the nature and attributes of the divine beings materialized in these cones of earth, he replied to me that they were spirits who crossed the puca disguised as white men dressed in a tunic (ira) of the same color, and with a large hat on their heads. If one accuses them they disappear.

Each aya has its own mal'ku near which it acquires itself, i.e., makes an annual sacrifice to them in turn. Only one exists, (the Kempewari mal'ku) constructed at the boundary of the ayta, which is worshiped by the whole tribe.

These constructions correspond in every respect to the famous uato (huaca) which the Spanish inquisitors had so much trouble